The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קע"ד סעיף ה'-ו'

Halacha Highlight

Reciting a beracha acharona on beverages one drinks before the meal

Shulchan Aruch Siman 174 Seif 6

וכן פוטרת יין שלפני המזון

It also exempts the wine from before the meal

Shulchan Aruch (סע' ו') rules that birkas hamazon covers the wine that one drank during and before the meal and one is not required to recite a separate beracha acharona on wine. The reason is that birkas hamazon covers whatever is considered part of the meal and wine is considered part of the meal since it assists in the digestion of the food (מ"ב ס"ק כ"ג). Even the wine that one drinks before the meal is associated with the meal since it serves the purpose of opening one's stomach so that he should be able to eat more (מ"ב ס"ק כ"ד).

Mishnah Berurah (ס"ק כ"ה) writes in the name of many later authorities that if one drinks water or other beverages before a meal and will not drink that beverage during the meal he must recite a beracha acharona before he begins his meal. Being that other beverages, except schnaps, do not generate one's appetite and it was not consumed as part of the meal, it cannot be covered by birkas hamazon. Shulchan Aruch HaRav (סע' ו') writes that if one realized after birkas hamazon that he never said a beracha acharona on the beverage he drank before the meal the obligation to recite the beracha acharona remains in force.

Biur Halacha (סד"ה ואפילו) cites Magen Avrohom who is uncertain whether one who drank a revi'is of another beverage before a meal with the intent to continue to drink that beverage during the meal must recite a beracha acharona before beginning the meal. Since the matter is unresolved he advises one to not drink a revi'is of that beverage before the meal to avoid the question. Shulchan Aruch HaRav (סע' ו') rules that one is obligated to recite a beracha acharona since this drinking is not connected with the meal at all.

Stories to Share

A Clear Signal?

מ"ב ס' קע"ד, ס"ק כ"ז: "דאין אנו מושכין ידינו מהפת עד בהמ"ז..."

Sometimes, the lively atmosphere at a chasuna can cause some halachic questions. One man was just about to have a bit of cake after partaking in the lively dancing when he realized that he had a question. The hall he was in was fairly big, but the waiters had cleared out the tables to make it even bigger for the dancing. He knew that there is a halachic reality of hesech hada'as which comes with removing the table, so perhaps since the waiters had removed the tables he had to recite a mezonos blessing before eating the cake in his hand? Yet the Mishnah Berurah points out on today's amud that, nowadays, people don't desist from eating bread even at the end of the meal, so perhaps this doesn't apply? After all, the waiters removed the tables with the bread only to make room for the dancing.

Rav Yitzchak Zilberstein, shlit"a, recalls asking this question of his illustrious father-in-law, Rav Yosef Shalom Eliyashiv, zt"l, about this. "I believe he said that in a hall where the waiters remove the tables and then serve coffee and cake, one must make a blessing both before and after whatever he eats for dessert. Although they remove the tables to make space for the dancing, this still constitutes a discontinuity from the meal. Whatever one eats then is considered 'after the meal' which requires even its own after-blessing."

חשוקי חמד, ברכות, ע' רנ"ד

Overview

Siman 174 Seif 5:

It is sufficient to recite one beracha for all the beverages one will drink unless when he recited the beracha his intent was to drink one cup and then he decided to drink some more. If someone arrives at a meal and is given many cups to drink he must recite a beracha on each one of those cups since it is similar to one who decides to drink more. See below siman 179. Similarly, when one recites a beracha on wine for birkas nissuin and it is not known how many people will be able to drink, each person must recite a beracha since it is similar to one who decides to drink more.

- It is assumed that when he recited the beracha on the wine he intended whatever he would drink during the meal. (M.B. 17)
- Taz writes that the same halacha is true for food. For example, one purchased a single roll and decided to eat another one and sent someone to purchase a second one he must recite a second beracha. If, however, one has a loaf in one's house and cuts a piece to eat and then decides to eat some more he is not required to recite a second beracha. (M.B. 18)
- Rema refers to someone who was not invited to the meal. (M.B. 19)

Siman 174 Seif 6:

One does not recite the beracha after drinking wine during the meal since birkas hamazon exempts it. It also exempts one from reciting the beracha on wine before the meal even if one did not drink wine during the meal (See below at the end of siman 272). **Regarding the wine of havdalah before a meal** (see below siman 299:8).

- This applies only when one drinks close to the beginning of the meal so that it represents the beginning of the meal. (M.B. 24)
- The word אפילו should have a "ו" at the beginning. Regarding other beverages that one may drink before the meal but not during the meal many later authorities maintain that one must recite a beracha acharona since they are not part of the meal. Schnapps is an exception to this rule. (M.B. 25)
- Birkas hamazon exempts one from reciting a beracha acharona on the wine from kiddush even though one did not drink wine during the meal. (M.B. 26)
- In the event one did not recite a beracha acharona before the meal he should not recite the beracha and he discharges his obligation with birkas hamazon. (M.B. 27)
- There is a disagreement whether birkas hamazon will exempt one from having to recite the beracha acharona on wine that one drank after the meal but before birkas hamazon. This question is not so relevant nowadays since there is bread on the table until birkas hamazon so that it is not considered drinking wine after the meal but it is best to have in mind that the wine will be covered by birkas hamazon. (M.B. 27)